



Fig. 35. The Door Part of a Dwelling in Otanga (Indingush Family), Southern Cameroon.

tail. This is wedged into the door opening in such a fashion that the walls fit into the notches. Sometimes it is given an attractive form by being flattened near the end and having bands of palm plaited around it. Along the sides, on the other hand, the people content themselves with single strips of raffia stalk as door lining.

In the interior a thick post or a number of thinner posts (*amdi'i*) stands at both sides of the door opening (*mbi'i*) (see Figs. 37 h, 38). Between these posts are wedged one or two diagonally placed poles, by means of which the piece of bark that serves as a door (*ey'i e nda*, *ey'i e mbi'i* = house bark or door bark) is held fast.

Sliding doors are more rarely encountered. These run between /72/ the wall and a lath at the top and bottom of the door opening; in the daytime they are pushed to the side and at night pulled in front of the opening. We find door posts even where there are sliding doors, since they primarily serve the purpose of preventing strangers from looking into the hut during the daytime. Most doors made of bark close poorly because they warp. Frequently the "door" consists of nothing /Fig. 36 appears here in the original text/ more than a number of narrow bark pieces that are loosely

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Fig. 51. Fang Women Bringing Firewood from the Plantation.

season. /Fig. 49 appears here in the original text. / Once the bush is entirely cleared (with the exception of the shade trees), a few days are allowed to elapse until the sun has dried the wood. Then fire is set to it, and the farm is "burned," a diŋ ge tsi.

At the end of the dry season one can see columns of rising smoke throughout the land, and on walking expeditions one often has the dubious pleasure of having to pass such a burning farm. A great number of birds of prey, especially the parasite kite, circle around the new farm, heedless of the heat, in order to catch every crawling thing that flees from the fire. As soon as the rainy season comes, the clearing of the farm comes to an end, and now "the food is laid." The men move the charred and unburned remains of the trees /Fig. 50 appears here in the original text/ /87/ to one side or heap them up on the farm itself as boundary markers (see Plate 7). The women remove the smaller branches, and it is the women who from this time on dominate the picture, sowing or planting the vegetables, pulling out the weeds which during the rainy season soon become rank, and taking in the harvest. All these, incidentally, are lighter

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Fig. 53. Women from B'bat (Eueug Family) Cracking Ngon in a Cassava Field.

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sticks. During the planting of groundnuts, on the other hand, "no handsome young man, in fact, no one who by virtue of strength, beauty, and influence is of any account," helps; the only assistance given is provided now and then by a man, ugly or old, who wants to make himself popular with his wife, "so she will not eventually run away and live with somebody else." Once planting is finished, ngon is left to itself and proceeds to climb up the tree trunks and branches. By the middle of May it is already knee high. In June or July the field is weeded once, and later the ngon itself, rising above all else, chokes out the weeds; only some of the larger plants shoot up in spite of it and are occasionally pulled out. In September we already find some of the fruit fully ripened, and at the start of the dry season, in November and December, harvesting can be started. By that time, the leaves and stalks are almost completely dry, and the fruit hangs from the dry stalks in the branches of the trees which served the plant as a prop and are now leafless.

At harvest time an area in the plantation is cleared and carefully covered with leaves. Then the fruit is picked -- a job

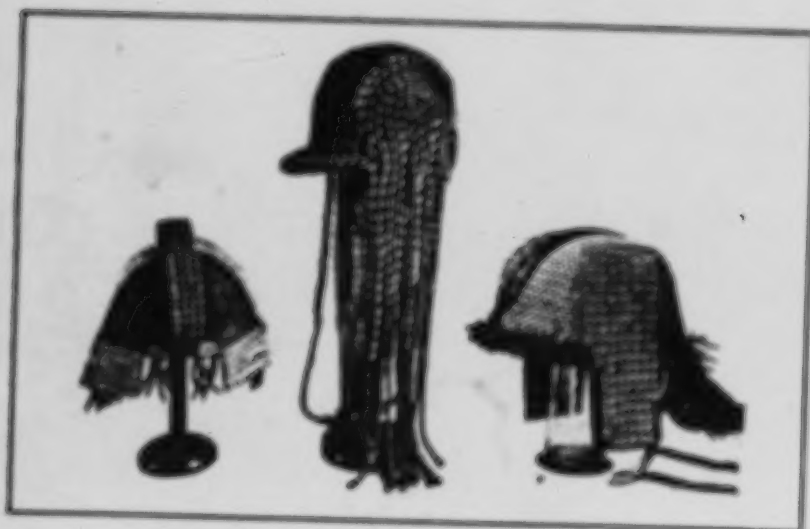


Fig. 119. Helmet Caps.

Of 25 different forms, which are given individual names, about half are worn by both sexes indiscriminately; the rest are worn only by men or only by women. Among the Fang the men's ornaments are more frequently the same as those of the women than is the case among the Ntum, and for this reason they are more frequently the butt of ridicule.

Helmet crests and ornamental caps are worn constantly; only as a sign of mourning are both taken off -- the former is sometimes also taken off before a hunting expedition. /178/

To make his ornamental caps (*edjban*, *etje'*), the Ntum takes a hide from a long-tailed monkey, dwarf antelope, young goat, or sheep. The hide is cleaned of its fat, turned inside out, and drawn over the arch of a plantain rootstock that has been cut to a semi-spherical shape. It is tied with a string at the base, and along the edge it is fastened by pegs to the ground. Stretched in this way, the hide must be dried in the sun and later over the fire.

Furthermore, blackened bast strips of the *Triumfetta* are needed. These are colored in the following manner: the bark of certain

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291/ and, according to one informant, are supposed to be imitations
177 of European models.

302 Dressing the beard is rare among the Pangwe, since most of them -- like many other Negroes -- pluck out such hair. In isolated instances there are men with beautiful full beards (Fig. 11) or with pointed beards whose tip has been twisted into a little pigtail and covered with cowrie shells or beads. Still others make two or quite a number of pigtails from their beards (Fig. 12). Mustaches are rarely to be seen and are quite insignificant.

2. Ornaments.

331 Among the Pangwe the urge to beautify oneself dominates man and woman equally to a considerable degree. All kinds of ornamental pendants are attached to every possible part of the body. In their hair (Fig. 120) they stick a feather which is often cut out in patterns (a, b), a porcupine's tail (c), a wooden arrow, bones /180/ (Fig. 120 appears here in the original text/ (d), bean coiled in a spiral (e), a comb (see Fig. 120), and also, in rare cases -- usually on the occasion of a dance -- flowers, for instance, those of Costus (mien), and attractive or fragrant leaves, such as those of the Leguminosa Cryptosepalum aff. staudtii Harms (andjia) and of the herb called afuh. The latter two are worn only by women and usually in two bundles behind the ear. The ear lobe is pierced and [304] provided with an ornament only among a few Mwai.

301 Nose ornaments (Fig. 121), on the other hand, enjoy great
304 popularity; they are attached in a hole pierced through the septum and not to the side of the nose. The requisite operation is carried out on children between six and eight years of age. /Fig. 121 appears here in the original text. / First the person concerned presses the leaves of the Aframomum (adifom), which have been warmed in the fire, to the septum in order to make it softer. Then [304] the medicine man takes a stick of raffia stalk, a quill from the porcupine, or any other pointed tool and drills a hole through the septum with it after he has picked out the right place with the index finger of his other hand. He now pushes a small piece of stalk



Fig. 120. Hair Ornaments.



Fig. 121. Nose Ornaments.

30/ of the Trachypodium violaceum (stalk, nhôm IV) leaves, nhôm IV (Num) onto the tip of the quill and pulls both back together until the stalk comes to rest in the septum. The stalk is supposed to keep the hole open for the later ornaments. The subsequent treatment serves the same purpose; every two days the wound is washed out and the stalk is renewed. /181/ After ten days the stalk is finally removed and replaced by the permanent ornaments. The objects used for ornaments can scarcely all be enumerated; /Figs. 122 and 123 appear here in the original text/ stalks, leaves, blossoms of the Gomphrena globosa L. (ngô), with which we are already familiar as an ornamental plant, feathers (1),

1. The red tail feathers of the gray parrot and the crescent feathers of the cock are especially popular; both animals play an important role in the religion.

paper rolls, wooden rods strung with beads, raffia rods, rods or bones wrapped with brass wire, brass rings with a large bead that hangs down as far as the upper lip (see Fig. 132), and especially strings of beads, the ends of which are tied to the hairdo behind the ears, thus forming a cheek ornament at the same time. /Fig. 124 appears here in the original text./

Forehead ornaments are to be found in the following forms: strings of beads; bands of beads, which in the southern part of the Fang region often have very attractive patterns (Fig. 122); strips of black sheepskin (tūt IV); and sometimes among women nicely braided bare hands with tangles.

The neck, which one rarely sees without some kind of band or string, is amply provided with ornaments. In former times the fruit of the grass Coix lacryma L. (mvā and III), the well-known Job's-tears (Fig. 123), used as a decoration in so many parts of the world, /182/ /Figs. 125 and 126 appear here in the original text/ was very popular, as were strung stalk pieces of the fern Lygodium smithianum Presl. (ozōk), whose name ozōk was subsequently

1: Tenmann--189 E-S (1904-1909) 1913 P119 Fang P119



Fig. 122. Beaded Forehead Bands.



Fig. 123. Necklace of the Fruit of *Colix Iscryma* (Job's-tear).



Fig. 124. Ntun Woman from Alén (Esandun Family).

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- 30/ transferred to the oblong red beads. Nowadays, however, since the introduction of glass beads which now predominate, they have long been out of favor as not elegant enough. Among other neck ornaments we find among the women the fruit of the Mucuna flagellipes Vogel (ndōtī - afm III); they are a symbol of faithfulness, although they are probably worn without the definite intention of winning faithfulness or keeping it (1). Other neck

1. This liana is the symbol of faithfulness because it twines around a single tree and does not, like the majority of tropical lianas and climbing plants, overrun all the trees and shrubs within its reach.

ornaments are: the strung incisors of long-tailed monkeys and dogs (Fig. 124 and 125); also used as pendants, the strung incisors of leopards and the tusks of boars (Fig. 127); simulated teeth made of the white, slightly pointed seeds of the palm Podococcus barkeri Mann et Wendl. (niamvīne), Figure 126, or from pieces of bone, as pendants; simulated horn made of /Fig. 127 appears here in the original text/ appropriately carved pieces of ebony (Diospyros varieties) and wound with brass wire, Figure 128; and finally a talon of the large fighting eagle Spizaetus (ndō I' IV), Figure 129 (2). Neck bands, as attractive as they are simple to produce,

- [77] 2. European trinkets are also to be found as pendants among the Pangwe. These include cartridges, keys, and padlocks.

are made from strips of Oncocalamus mannii Wendl. (nloh) or Trachyphrinum violaceum (nkōmoko /mo), held together by a graceful braid of Rhctophyllum threads. /Figs. 128 and 129 appear here in the original text./ There is a noteworthy neck ornament made of the fragrant roots of the Urticaceae Trymatococcus africanus H. Baillon (ngōha IV), which among the Ntum is worn

- 30/ only by women but among the Fang by members of either sex. It is called /182/ ngbe /, ngbe IV Fang, or ngbe-e-e, tham (see Plate 12). Halved lengthwise and dried, the roots are bound by a double string to form a neckband (Fig. 131, a) or are twisted together to form a tassel-shaped pendant (Figure 131, b), the whole being dyed usually with red wood. A neck ruff made of bark and worn by members of either sex is not very common. Because of its appearance, the ruff is called ngbe-ndjma, "sheep's mane" (Fig. 131, c). Similarly, a bark neck ornament for little girls (ngbe) is rarely worn. /Figs. 130 and 131 appear here in the original text. /

30/ Iron neck rings are very rare nowadays; correspondingly, neck rings made of brass (nyia I) are all the more frequent. These are cast in heavy and light varieties. The former, that is, the heavy brass rings, have two different forms. The first has edges that project like a cornice and no ornamentation (Fig. 132). The other one is triangular in cross-section and in the middle of the two front surfaces, as well as frequently along the upper edge, is provided with engraved patterns (nyia zhi; see Fig. 14). The manufacture of these rings will be described in connection with brass founding.

30/ It is not easy to wear such a ring, which weighs up to three pounds, nor is it easy to put it on, for it is softened anew in the fire and bent apart so that its lucky owner can force his neck into it, and then it is tapped together again on the anvil. It is even harder to take the ring off. To do this, the person concerned lies down on his back; one end of the ring is secured to a tree stump while the other end is connected to a lever by means of a liana, and the ring is forced off with the lever. Prior to this, one must not forget to rub the neck thoroughly with oil or with sap from the leaves of the Clerodendron /184/ /Fig. 132 appears here in the original text/ böttneri Görke (maydu-ndik III).

[m] By way of a popular, quick, and cheap substitute, servants of Europeans use tin cans which they transform into a neck ring by taking off the lid and the bottom. Similarly, European collars are to them an extremely welcome cultural acquisition which they make their own, frequently before they acquire trousers and shirts.

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Fig. 130. Necklace with the Fruit of Chrysophyllum
teumantii Engl. (mham).



Fig. 131. Neck Ornaments.

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Fig. 132. Fang (Omwang Family), Spanish Guinea.

39/ Breast ornaments are to be found chiefly among women in the form of strings of beads and rough brass chains that hang very low. As one might imagine, these can be recommended only for older ladies.

Especially among women, the arms and legs are just as profusely covered with ornaments. The upper and lower arm or both are adorned with spirals of imported brass wire or with hoops from imported brass tubing (Fig. 133). For the upper arm, the spirals are shorter, while for the lower arm they are usually so long that they completely cover it. The less common upper arm rings made of strips of Laccosperma or Trachyphrynium are placed close together and joined by a pretty braid of Rhacopilum (Fig. 134). Only men wear strips of black sheepskin on their upper arms; these match the forehead bands of the same material. Rings or bands around the /185/ wrist are among the most popular ornaments. Even children put the stalks of the Rubiaceae Megalopus mannii K. Sch. (ngōne III) in spirals around their arms. Adults -- men and women -- wear rings made from lianas stalks, braided palm bands (Fig. 135), the hairs of an elephant's tail, cast brass or brass wire whose



Fig. 123. Ntumu Woman from Akonangfi (Emandan Family).

ends are entwined like two tendrils (akib I, Fig. 136, a), or fine brass wire wound around itself (Fig. 136, b). They also wear bands braided from Oncocalamus and thick rings made of ivory or elephant bones (akim e llo) or an imitation made from the wood of the Alstonia (ekib) called ikib ekib, "elephant" (that is, ivory from the Alstonia). All these varieties are especially worn by chiefs. Among the Jauwe there are attractively worked, thin arm hoops made of ivory.

Finger rings (Fig. 137) are made of ivory (a), horn (1)

1. Of the black-rumped dufkerbok, Cephalophus callipygus Fors. (uviv IV).

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(b) blackened in raffia palm oil, and brass. Of the latter there are spirals (c-d), simple thin rings whose ends are slightly entwined (e), bands,

and thicker, often slightly ornamented hoops (f).

By and large, leg ornaments are similar to those for the arm; here too, shorter brass spirals worn above the knee are the most frequent. Women also wear them just below the knee and, again, they alone wear longer ones which extend from the middle of the calf down to the ankle. In addition, both sexes wear massive or hollow brass rings as well as the peculiar, finely decorated brass foot covers (ekib, ngob IV). /186/

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Fig. 134. Arm Band of Palm Strips.

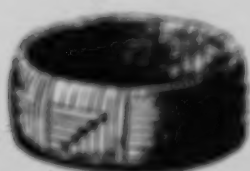


Fig. 135. Braided Arm Band.



Fig. 136. Brass Bracelets.



Fig. 137. Finger Rings.

Rings are put on the toes, frequently on all five of them, just as they are worn on the fingers.

[481] Because of all these adornments the women look overburdened and unattractive (Fig. 138, see also Fig. 133), especially since the adornments give them a walk even more ungainly and heavy than they already have. As a consequence of the heavy burdens that they must carry, they have a waddling walk which announces itself from afar by a rhythmic clatter. In short, the native beauties would not be exactly pleasing to the divine Muse, Terpsichore. In addition, the ornaments are troublesome beyond just their weight; the ankle rings, for instance, rub the skin until it is raw and are then tied with a string to the rings worn above the calves.

515 (mfúm-e-ndžik IV) and the Simarubacea Odyendea gabunensis
278 (Pierre) Engl. (ozók). Furthermore, the Leguminosa Tephrosia
824 vogelii H. f. (ndáwólo III) and the Ochnacea Lophira alata Banks
(akôga) are put on the hair. /Fig. 138 appears here in the
original text. /

In the helmet hairdo, under whose thick pads the lice cannot
be reached by hand, they are killed by a special procedure.
"Lice caps" made of plantain leaves and tightly fitted are placed



Fig. 138. Ntum Woman from the
Campo Region.

on the head after the bark of the Flacourtiacea Caloncoba
welwitschii (Oliv.) Gilg (miěmegũmo III) has been put in it,
the bark having first been scraped off and moistened.

302 The hairdos are always greased with oil; also short hair is
824 tended very carefully, moistened with oil and combed out. There
are two /188/ kinds of comb (mvás IV), those carved entirely out

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4. Palm seed oil (mbon e mban, maniang Jaunde), used only for the skin.

In the order given, from 1) to 4), the frequency of production decreases. In other words, pressed oil is made most frequently, palm seed oil is made most rarely. The order is the same for the southern Pangwe, except that washed oil is completely absent.

1) Pressed oil.

The stalks bearing the ripe fruit are taken off the tree, cut apart by means of axe and outlass, and left to lie for a couple of days under a blanket of banana leaves. Then the fruit itself is taken off and boiled with a little water for about half an hour in a pot covered with leaves. Afterwards, it is pounded in a trough with a wooden pestle, and the seeds are picked out (Fig. 145). The pulp is then pressed out on the oil press. The oil has the familiar yellowish-red color, and among Europeans it appears on the dinner table as "palm oil chop" with meat and the tubers of macabo or taro; however, only a small proportion of the natives eat it (one-quarter, in the south even less).

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Fig. 145. Extraction of Oil from the Fruit of the Oil Palm.

1: Tessmann--313 E-5 (1904-1909) 1913 FH9 Fang FH9



Fig. 2. Fang Youths (Essáuong and Omwang Families), Spanish Guinea.

1: Tessmann--317 E-5 (1904-1909) 1913 FH9 Fang FH9

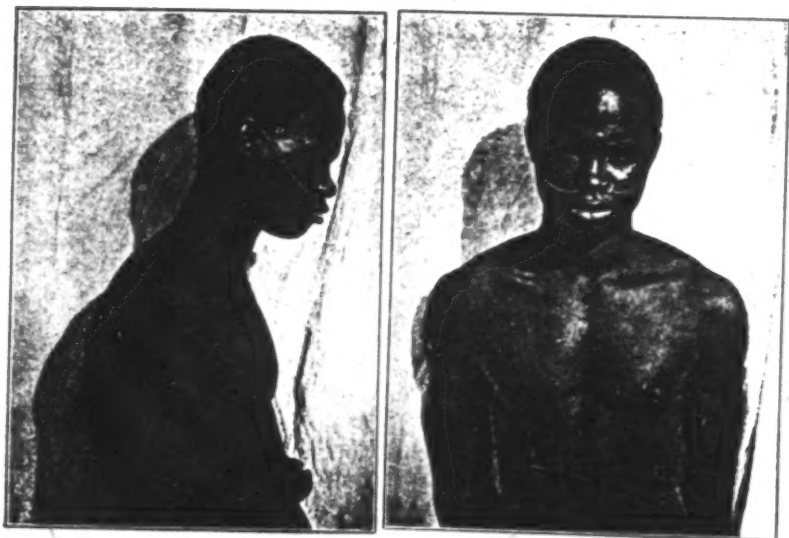


Fig- 6. Ondo from Angónneuai (Omwang Family).
Spanish Guinea.

1: Tessmann--319 E-5 (1904-1909) 1913 FH9 Fang FH9



Fig. 8. Ndong-Alogo (Ojek Family),
Spanish Guinea.



Fig. 11. Fang (Essatop Family),
Spanish Guinea.



Fig. 12. Medicine Man from
Ebáangon (Esseng Family),
Southern Cameroons.

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Fig. 13. Ajíngon, a Fang Girl from Alén (Essáuoung Family).

1: Tessmann--324 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 14. Fang Woman from Alén (Essáuong Family).

1: Tessmann--326 E-5 (1904-1909) 1913 FH9 Fang FH9

Plate I

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A Fang Youth from Owöng.

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Plate XIV



Fang (Omwang Family), Spanish Guinea.

1: Tessmann--339 E-5 (1904-1909) 1913 FH9 Fang FH9

1: Tessmann--340 E-5 (1904-1909) 1913 FH9 Fang FH9

Plate XV

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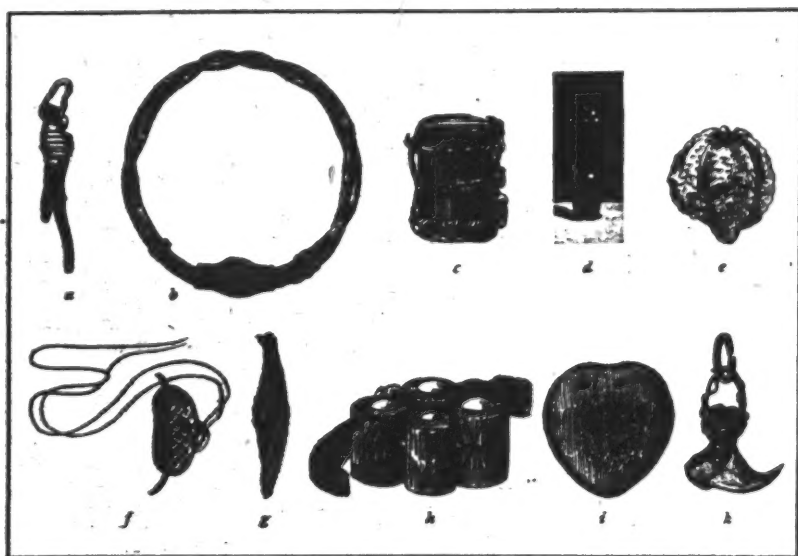


Woman from Bebai (Esseng Family), Ntum
Region.



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Fig. 61. Love Medicine, Horn of the Dwarf Antelope, usually Worn on Forehead and Hung from the Helmet Hairdo.



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Fig. 62
(Caption on following page.)

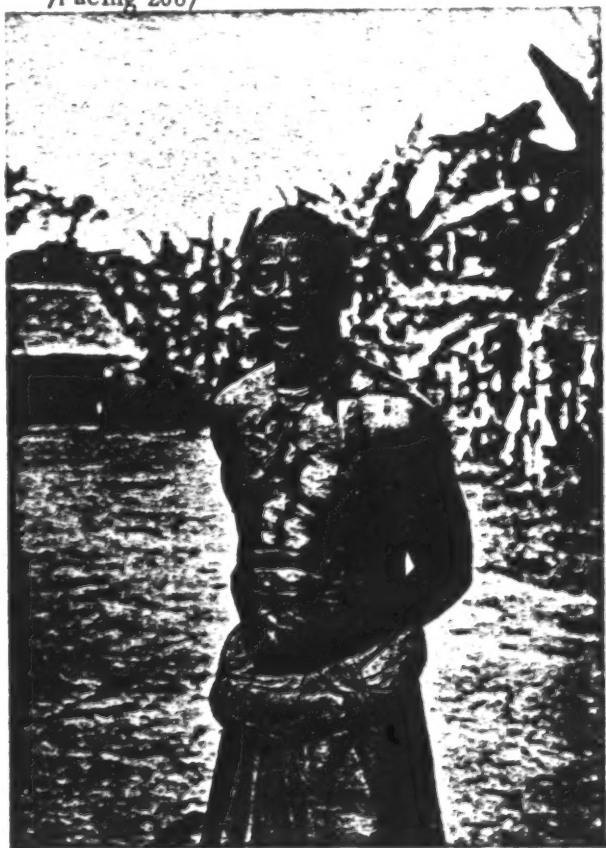
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Plate XXVI

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Chief of Nschüggebot (Ojek Family), Spanish
Guinea.

2: Tessmann--162 E-5 (1904-1909) 1913 FH9 Fang FH9

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Plate XXVII

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Woman from Alen (Essauong Family) with
a Child.

55/ family has given him a second name, Ekure Nzork (elephant hide), which corresponds to the wish made by the grandparents that their grandson may be as tough as elephant hide. Still other names may be given by other relatives, each of these corresponding to an affectionate feeling or a wish for the child. Andzang [misprinted Andang in original] has a third name given by the wife of one of his uncles, Nzul Weya (young civet), that is to say "as handsome as a civet,"
 ● [301] civet skin formerly having been worn as an ornament by young Pahouin
 832] wanting to make female conquests.

When a man has had several children who have died at an early age, in order that the newborn may not die like the others he gives him the name of an animal: Ngi (gorilla), Waga (chimpanzee), Nze (panther), Mvina (antelope), etc...

Sometimes the child receives a name referring to an incident of his birth. A child may be called: Mefan (from afan, the forest), if he is born in the forest; Bemvan (from mvan, rain), if he was born in the rain or on a rainy day; or Bitegè (from eteg, mourning), if he was born after the death of his father, during his mother's mourning, etc...

[177] Actually in all the N'Djolé region children are given a Christian name, in addition to their native names, even if neither the parents nor the child have any contact with the missions. It is also quite usual to see children bearing European proper names, names which were given them because the parents thought them pretty. Similarly, one meets children called Captain, Major, Militiaman, etc... , and always the parents give as reason for their choice that the name taken for the child is beautiful.

851 The child belongs to its father and cannot be dependent on the mother unless she has been repudiated and the father has waived his claim to reimbursement.

853 Nursing continues until eighteen months or two years, but at about the age of six months, in addition to the breast, the child gets the same food as its parents except for fish, meat, and salt, which are forbidden him.

855 The physical care given the child is reduced to the minimum: he lives naked until the age of about ten years and is bathed every day. When he can walk, he is put on his own and plays with the other children of the village, boys and girls together. While he is still rather

142 The group displays powerful shoulder girth, rather well-developed calf, pronounced arch, ungual phalanges that cannot be pulled back.

The explorers of the last century were one and all struck by the difference in physical appearance between the Pahouin and their neighbors, much less evident today, particularly to a European (the Pahouin themselves often recognize a stranger from quite a distance). It is possible that at the time of conquest the Pahouin may have had a heavier meat diet than did the coastal populations or do their present-day descendants: the hippopotamus has been exterminated, and the rest of the wild fauna has been greatly reduced, while even animal breeding and rearing is on the decline.

b. Clothing, Ornaments, Body Marks

- 291 The traditional clothing as described by explorers hardly exists any more. One sometimes meets in remote villages the beaten fig-bark breechcloth, Obôm, and the monkeyskin hat-wig, afô'ôlô, which was the men's everyday dress, with a wide belt of antelope skin, ases, holding a sort of sporran as well as a saber sheath. Battle dress and
- 292 full dress have become very rare; they included, in addition to a red-dyed Obôm, a tailpiece /séant/ of tiger-cat skin or of drill or any animal with bright fur, fringed leggings of the same fur, and a sort of cloak made of leopard or gorilla skin with the head sometimes forming a hood; there was a headdress of beads hanging down to the shoulders or arranged in the hair, with a tuft of touraco or juggler-eagle /aigle-bateleur/ feathers. Weapons consisted of the saber, fa, the dagger, otyen—both double bladed, the spear, akôn, or rifle, ngal (the cross-bow, mfan, was more a hunting weapon, and the bow, ngale, a toy). Defensive armor included an oblong shield, ngu or éndeñ, of plaited lianas or of leather, sometimes made of an elephant ear. Even today men do not like to leave home without a weapon, at least in the
- 301 villages; formerly, they were always armed. Men's jewelry comprised copper bracelets and teeth necklaces—of either animal's or men's
- 751 teeth—chains of copper, iron, ivory, or elephant hair. Protective
- 293 "medicaments" mebiañ, were usually carried in an antelope horn (Cephalophus sylvicultrix), nla' zip, hung around the neck or wrist on a strip of leather or snakeskin—a practice that still survives. The
- 292 ceremonial costumes for the different rites /86/ included masks, mantles of dried grass, beads, or cowries.

301 Women wore only a sort of double apron of grass or leaves, azem
 [391] or abui, fastened to a belt of cylindrical steatite beads, nsanga; brace-
 lets, mekom, of ivory or copper shaped like spools; ankle chains,
bibat, of cast copper, very heavy; and an enormous necklace of cast
 [764] copper, nkembé, which was put on a little girl when she entered her
 affinal household and which could not be removed until after death,
 by cutting apart the body or melting the necklace or awaiting decom-
 [422] position. All this jewelry belonged to, and remained in, the husband's
 family, even in case of divorce; the ésa was the person who distributed
 it among his wives and daughters-in-law. Flat bracelets were made of
 306 "neptunes" or "benares" /?/ imported from the coast; later on they
 made, and still make, rings and bracelets from cartridge cases and
 telegraph wire. But the origin of the cast minkembé /plural/ is still
 a mystery; the technique of metal casting is unknown or forgotten;
 placer or lode copper is very rare, not only in the present Pahouin
 [325] habitat but also where they seem to have come from. Furthermore,
 these very old necklaces resist corrosion and have a very pale patina
 indicating some kind of alloy; moreover, the nearest workers in bronze
 the Bamum, do not make this kind of necklace.

291 Men's dress at the present time is usually of the European type,
 [177] from shorts and sports shirt to the surplus American cap; those who
 wear shoes have European footwear, leather or canvas according to
 their income, or in the style of the Arabic—silifa, from English
 "slipper" = babouche, of Hausa or Peul manufacture. Mention should
 be made of the helmets and kepis of umbrella-tree wood and the fake
 spectacles of slivers of raffia "bamboo." In the villages or at home,
 imported loincloths are rolled around a belt or tied behind the neck.

Women also wear a loincloth, éndeé, tied at the neck or rolled
 tight above the breasts when they have nothing else on, rolled at the
 waist when wearing the "mission jacket," éwoman (apparently from
 "woman"). The favorite head covering is still the kerchief, éyañese
 (from "handkerchief"). More and more women are also wearing cut
 and sewn European-style dresses, bizingi; often a kind of slip; no
 [84] panties except for a few young modernists (who call them caleçons,
 "drawers"); and internal sanitary napkins made of medicinal plants.
 [77] Mission activity has spread notions of prudery; formerly only those
 past puberty were obliged to cover their sexual parts. Women did so
 834 with great care in spite of the casual nature of their clothing; the
 greatest insult to a woman was to uncover her vulva in public; she never

291 clothing. The Fang do not use any coverings to protect the feet. Rank is not distinguished by the dress, very often the brightest and cleanest wrappers are worn by the young men while the *kuma* (headman) is often clothed in a dirty old rag. 554 622 Very often the *kuma* wears an imported straw or felt hat obtained in trade, and this alone distinguishes him as headman of the town. Next to the possession of women and guns, a Fang man's great desire is to own "much cloth."

Personal Ornaments.

302 *Head.*—The Fang dress their hair in the same manner as the Bulu, and the way they build it up on the head over wooden shapes is often very remarkable 291 and shows considerable skill. Very often the hair is built up over these shapes in ridges, the upper edge of the ridge having white shirt buttons fastened along 301 it or brass headed tacks driven in. Wigs are used and very skilfully made. Very often the term wig would be a misnomer, for the ingenious contrivance made to fit over the bald head is often entirely devoid of hair, being simply a close-fitting skull cap knitted with string made from the pineapple fibre. The wigs are usually decorated with shirt buttons or imported glass beads. The hair is frequently plaited and twisted into ringlets by both sexes; dyeing the hair is not practised. Beads and white shirt buttons are worn on the hair in large quantities, also large cowrie shells dyed with red wood powder. The beads and buttons are often sewed on pieces of goat or deer skin, a separate portion decorating each side of the head, connected by a string of beads passing across the forehead.

301 Moustaches are seldom cultivated, beards when worn are allowed to grow naturally; but both are frequently removed by depilation; shaving is not practised. Ornaments are frequently worn in the ears, and are usually suspended by a small cord passed through a hole in the lobe. Women and young girls when returning from work in the forest or gardens frequently cluster grasses, leaves of vines and fragrant herbs around their ears; it is a rather pretty custom. Certain fetish charms are worn suspended from the ear; women frequently use for an ear fetish the small quills from a porcupine's tail, and they say it will bring them children. Brass and iron ear-rings are also worn.

304 Males do not seem to feel inclined to ornament the nose, but many Fang women delight to do so. They pierce the triangular cartilage with a long slender bamboo pin: the pins sometimes project out three inches on either side of the nose. Very often a medium-sized porcupine quill is used as the ornament, in place of bamboo; it certainly looks better. Some women thus decorated look very repulsive. A female who is credited with considerable power as a medicine woman will almost invariably have the nose pierced and decorated. Ornaments are not worn on the lips or cheeks.

Body.—Men, women, and children wear necklaces of glass beads, the hoofs of very small antelope, and certain forest beans, are strung and worn around the neck. Bristles from the tail of an elephant are used for the same purpose. When

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in mourning, a necklace is made from bleached grass plaited; it is worn by both sexes. A very favourite fetich charm to suspend from a necklace is a leopard tooth. I have frequently seen the two tusks of a wild boar or "Wart hog" worn around the neck as an ornament and have succeeded in bringing specimens worn mostly by the women. Imported thick brass wire wound around the forearm from wrist to elbow is a very favourite armlet; it is kept highly polished. Brass wire is often wound so tightly around the biceps as to seriously interfere with circulation. Broad pieces of beaten brass are worn on the arms, and ivory bracelets are much valued. Sometimes six or more rings of ivory are cut from a tusk, and all worn on one arm. Finger and thumb rings are mostly worn by the women; they are made of brass, copper, or iron, and are usually very thick and heavy. [765]
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Rings are no indication of rank or marriage. It is not uncommon to see a woman with three heavy brass rings on one thumb, and eight or ten similar rings on the fingers. Narrow girdles of leopard, goat or deer skins are worn across the chest to support the native fighting knife and bunch of fetich charms. I have been visited by a bushman wearing no less than twenty-three charms.

Legs and feet.—Leglets and anklets of brass are much worn and sought after by women. Brass leg rings imported by traders are in great demand. There does not appear to be any special time set for commencing to wear anklets; mere infants are frequently decorated with them. Some of the leglets are very heavy, and many women wear ten or more on one leg. These rings often fit very tightly and impede circulation, or chafe and cause nasty indolent ulcers. The ankles and feet often swell and become very painful as a result of insufficient blood supply. Toe-rings are of iron and brass largely worn, and fit so tightly that the ring is often deeply imbedded in the flesh. Usually only one ring is worn on a single toe.

Painting and Tattooing.

Painting.—The method of painting the body by smearing on redwood powder mixed with palm oil, so largely practised by the Bulu, is followed in the same manner but to a much less extent by the Fang. Soft portions of the redwood tree are pulverised and mixed with oil into a thick paste, and the preparation smeared over the entire body. Occasionally a red band is painted across the forehead. When in mourning, dust, mud, or white clay is frequently rubbed over the entire body. Much more frequent is the practice of painting arrow heads, bands, or dots. The pigment used is a dark blue colour, obtained I am told from a tree fungus. The Ngi or witch doctor, when at work, in addition to his other paraphernalia smears his body with white chalk. Except in the case of the Ngi, the only object in decorating the body by painting is to appear *mbung* (beautiful), and with the Bulu when asked the reason for smearing the body with red paint, they usually reply it is *abung* (handsome). Imported pigments are not used for body decoration. [765]
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Tattooing.—The custom of tattooing is much in vogue. I have not been able 304

traded with the *eki* (iron)." Iron is put to various uses. Long bladed knives of various shapes and patterns are made, also spear heads, armlets, anklets, finger and toe rings. Small pieces of iron are used for bullets in flint-lock muskets. One of the most important uses of money among the Fang is the making of *beki*. 325
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Beki is made up in bunches ten *beki* in each bunch; a bunch of *beki* is called *netet*. The amount of dowry paid in *beki* is usually counted in hundreds, *kuliki bi* *bei*, *netet awom* (bring me one hundred *beki*). 326
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A bundle of ten arrow heads is frequently used as an *netet*.

A peculiar shaped adze is made of iron; it is used for working wood, especially hollowing trees intended for canoes.

Pieces of iron are forged into axe blades (*ovon*).

The *mfak* is a short handled spade made of iron, used for digging in the gardens.

The art of casting seems to be unknown.

The bellows (*nkum*) used by Fang smiths are very ingenious (*specimen on table*). The feet are used to steady the bellows, whilst both hands work the goat skin covers and force air into the fire.

A block of iron is used for an anvil. Some of the natives are quite skilful at working iron. A Fang living near my residence often begged from me a round steel nail from a packing case. In a short time he would return with the nail transformed into a thin delicate knife or dagger, only the nailhead remaining intact. Very large fighting knife blades are made and beautifully fashioned, and ornamented with various punch marks.

I have never seen any native made wire. Imported brass wire is in great demand and mostly used as a continuous armlet. The coil usually reaches from wrist to elbow, and is considered extremely *mbung* (handsome), and kept highly polished. [439]
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Imported brass is obtained in trade and made into armlets, anklets, finger and toe rings. It is also used for ornamentation of guns.

Many of the natives are skilled workers of iron and fully aware of its value. I have never seen welding practised, but in working hot iron it is frequently plunged into cold water to make it *alert* (hard).

Fire.—In the far interior, fire is produced by friction, the simplest form of a drill being used, which is twisted rapidly between the hands. Along the rivers matches are obtained from the native traders, who bring up large quantities from the coast. The natives are always ready to trade for matches, which are again traded to interior tribes. Flints are only used on the hammer of the old flintlock musket imported for trade. Fires are almost constantly burning in the palaver houses. Two dry logs are kept constantly burning, they are placed end to end, when one log is nearly consumed it is replaced by another. 372
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It is interesting to notice how the natives carry fire about. When on a journey in 1897 from Gross Batanga with a caravan to the Bulu country in the German sphere of influence, one of the men usually obtained a piece of burning 372
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